9:Hobley G-5 (ca. 1900) 1903 FL6 Dorobo FL6

They are said to be very prolific, having families of eight to ten children, but the infant mortality is so extremely heavy that their numbers increase very slowly; this mortality is probably due to the cold, damp climate of the Mau Forests, which are at an altitude ranging from 7,000 to 9,000 feet. 163 165 132 133

Their peace ceremony consists of cutting off a dog's ears, and the contracting parties then spatter one another with the blood. 928 [231]

They live principally on Colobus and other monkeys, which they shoot in the forest. At certain seasons, however, they go and hunt big game on the plains, known as the Rangata Nyuki; they wait till the grass is dry, and then burn it to facilitate their hunting. They use poisoned arrows for big game, and unpoisoned ones for monkeys, &c. They train dogs to assist in their hunting, and are very keen to get young dogs for the purpose. They told me that they first gave the dog certain medicine, and the animal could then track game. 224 262 411 231

They are very clever elephant hunters, and informed me that when they came across an elephant they went off and bathed and scrubbed themselves very carefully to remove all trace of the human scent, and that they were then able to approach a sleeping elephant and spear it with a poisoned dart. 515 825

They are most expert in the use of a firestick. The fire is produced in the ordinary way by the friction of one stick spun round vertically in a depression in another piece of wood, which is held firm between the bare feet of the operator; the lower piece of wood appeared to be the juniper of Mau. 372 824

A small vocabulary of their language is appended on the opposite page. They use the Nandi numerals. 197 199

The prefix "ki," and the suffixes "et," "it," and "ek," are, I think, brought in from the Nandi language, but most of the roots will be found to be quite distinct. Many of the tribe can only speak Nandi, and when collecting this vocabulary in many cases they appeared to have forgotten the Oggiek or Omotik word but gave the Nandi word, and had to consult among themselves and, as it were, hunt up the proper word. The language is thus evidently dropping into such disuse that it will probably become quite extinct in the near future. 193 182

C. W. HOBLEY.

[39]

14:Huntingford E-S (1938-1939)1942
FLE Dorobo FLE

[P.185, A]

Physical influences, too, must be taken into account. The average rainfall in the North Tindiret forest is over 56 inches per annum, and the highest recorded rainfall in one year is 70 inches. During several months of the year the forest is very damp and sunless; mists are frequent, and there is considerable cold as well as frost.[1] All this will affect character as well as the rate of infant mortality. 132 [155] [166]

II

THE BASIS OF SOCIAL STRUCTURE.

A. Kinship.

Many of the relationship terms are borrowed from Nandi, but the system is not the same, as the following analysis will show. 601 [171]

Functional analysis of terms: ♂ speaking (M.S.)

First Ascending Generation.

(1) F., M.=*BABA, eiyo.*

(2) M.Br., M.Br.W.=*MAMA*, mama.

(3) M.Sis., M.Sis. H.=*eiyo, BABA*, as F. and M.

(4) F. Br., F. Br. W.=*BABA, eiyo.* "The F.Br. is the same as a man's father," say the Dorobo.

(5) F.Sis.=*pukot*, a term applied also to the wives of F.Br.S., F.Sis.S., Br., M.Sis. S., and to W. Sis. It implies that all the women so called come into the same category of respect as the F.Sis.

(6) F. Sis. H.=*koyit*, i.e. brother-in-law,

[1] So the Dorobo tell me: I never saw any myself, though I have seen frost in other parts of the highlands of Kenya. [114]

14.Huntingford E-6 (1939-1939)1942
FL6 Dorobo FL6
[P191,8]

200-300 ft. in most places. Once the forest is reached, the slope is gradual, ranging from 8,200 ft. to 8,400 ft., though the main river, the Kipkurere, flows through a valley 1,000 ft. deep. The rainfall, taken at Kapchorua farm about two miles from the W. boundary of the forest, averages 56.54 inches over 9 years from 1929 to 1937: the maximum was 70.33 inches in 1937, the minimum 28.61 inches in 1933; in the forest itself the rainfall is undoubtedly higher. The forest is always damp: mists are frequent, and even in the dry weather it is not always quite dry, a condition which is responsible in part for the rather high infant mortality: among the Dorobo. On the edge of the forest are glades with a fringe of thorn trees (acacia robusta), and between the forest and the farms is a strip of land, included in the Forest Reserve, which is suitable for cultivation and stock-keeping. The year is divided into two seasons, *Muuiaonik*, the dry season from October to March, and *Juut*, the wet season, from April to September. These determine both the now obsolescent hunting activities, and the increasing agricultural activities.

B. Economic Activities.

The economic life of the Dorobo may be divided into two phases: (1) the old hunting existence, which began to disappear about 1925 when the Government started seriously to restrict their forest life, and (2) the present trapping-agricultural life in which cultivation is becoming of increased importance.

The economic group is either the elementary family or the domestic family (or, the extended family). Sexual division of work overlaps to some extent, but most of the work outside the settlement is done by men (hunting, trapping, woodcutting, and intercourse with the outside world), while the women do the work inside the settlement, except that they collect all the vegetable food from the forest. Agricultural work is performed by both sexes. Things peculiar to women are: the making of clothes, leather work, and baskets; to men: making weapons and other utensils, digging coloured earth, and putting meat on the fire to cook (though the women look after it once it is on the fire).

/342 cont./

843 pendants, beads, chains, or even a head of small livestock.

During the last two months before her confinement the woman is given only a meager diet, so that the birth will be easier. Here, too, as among the Masai, the pregnant woman wears no ornaments. On the day of the confinement the husband may not leave the camp. His mother or mother-in-law acts as midwife. Besides the obstetric methods of the Masai, there also exists here the custom that the husband, to increase the labor-pain activity, perhaps moistens with his saliva the chest, abdomen, and back of the woman giving birth and then massages them gently with circular movements. While doing so, he several times calls out the words: "Mighty God, let the child come out!" The umbilical cord (os sotua) is severed with a razor-knife (hevera) and then, together with the placenta, buried in the hut. It is not the object of superstitious customs. It is regarded as unlucky if the child's upper incisors come through before the lower ones: it is believed that this will cause illness or death in the family. The young mother may not leave the hut until five days after her confinement, out of consideration for her health, not for superstitious reasons. The suckling period lasts one and a half to two years. Besides mother's milk, the little one is stuffed with a great deal of the fat of game, of which that of the large pachyderms is particularly valued as infant food.

Deformed newborn children are killed by strangulation by the midwife immediately after birth. The highest figure known to me /243/ of confinements of one woman was 11. From 27 aged Asá women questioned, 154 children were born, which gives an average of 5.7 per woman. Of these, 81, therefore 52.6 per cent, were girls, and 73, therefore 47.4 per cent, were boys. Before their circumcision 70 = 45.5 per cent had died, in which the stillbirths are included. Until their circumcision the children live in the hut of the mother.